

**Our Schedule
for Veneration
and Prayer Services**

Thursday, April 11th 7:00 p.m. - 8:45 p.m.
Prayer Service with Veneration

Friday, April 12th 7:00 p.m.
Open Veneration during Awaken Ministry

Saturday, April 13 following 5:00 p.m. Mass
Open Veneration until 7:30 p.m.

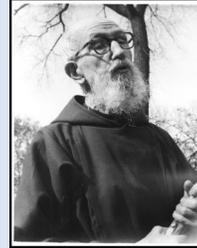
Sunday, April 14 7:00 p.m. - 8:45 p.m.
Prayer Service with Veneration

Monday, April 15 6:30 p.m. - 7:00 p.m.
Open Veneration until Penance Service

Tuesday, April 16 8:30 a.m. - 9:30 a.m.
Closing Prayer Service and Veneration

Who is Blessed Solanus Casey?

Blessed Solanus Casey spoke in a soft and quiet voice to all who came to him for help. And he prayed. Some say his prayers cured illness. All say his serenity and counsel gave them peace.



He was born into a family with simple faith. He maintained that simple faith all his years. In everything, Bl. Solanus took God's word to heart. He believed every prayer is answered in God's own way.

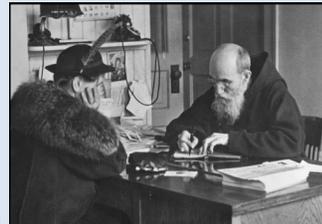


In 1958, the Capuchin Minister General called Bl. Solanus "an extraordinary example of a true Capuchin and a

replica of St. Francis."

He had faithfully served the people of Detroit, MI, Huntington, IN, New York City and Yonkers, NY by **providing soup for the hungry, kind words for the troubled, and a healing touch for the ill.** Wherever he served, people would line up for blocks for a moment with Bl. Solanus.

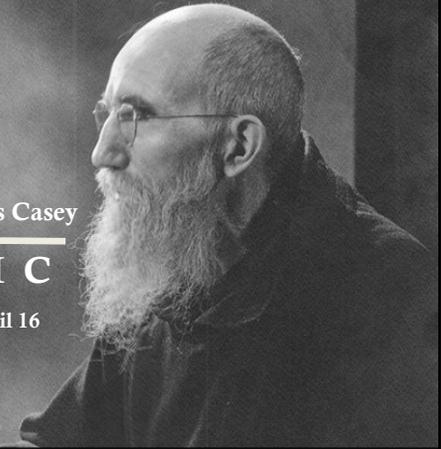
Bl. Solanus' holiness is inspiring. He had incredible faith and he was a holy man. Often, people think that holiness is unattainable. But Bl. Solanus demonstrated that an ordinary person can live an extraordinarily faithful life.



Blessed Solanus Casey

R E L I C

April 11 - April 16



St. Elizabeth Ann Seton

280 East Square Lake Road

Troy, MI 48085

(248) 879-1310

www.saintliz.org

What is a relic?

Relics are physical objects that have direct association with a saint or our Lord. God chooses to use relics of saints to work healing and miracles as well as to turn our attention to saints as models and witnesses.

Relics of saints are typically housed in special gold cases and can either be seen in a permanent display in various churches, or in a traveling presentation, such as Blessed Solanus Casey is now.

Relics are material items that are connected to a saint and are sorted into three "classes."

- A **first-class relic** is all or part of the physical remains of a saint. This could be a piece of bone, a vial of blood, a lock of hair, or even an incorrupt body.
- A **second-class relic** is any item that the saint frequently used (clothing, for example).
- A **third-class relic** is any item that touches a first or second-class relic. You may touch a rosary, your wedding ring, a cross or crucifix from home against the first class relic of Blessed Solanus Casey to turn it into a third class relic.

Do relics have power?

While the Church encourages the practice of venerating relics, it is important to remember that it is not the actual object that imparts healing. A piece of bone can't heal someone from terminal cancer. However, God can use a relic of a saint to heal, just like he used his cloak to heal the woman with the hemorrhage. (Mt 9:20 -22, Mk 5:25-34, Lk 8:43-48) The relic is an instrument for God's miraculous power.

Why do we venerate relics?

The veneration of relics in the Catholic Church is an ancient tradition that dates back all the way to the New Testament. We can find its origins in the life of Jesus Christ (think of the woman who touched Jesus' cloak and was healed). The Church has always treated the relics of saints in a special manner, preserving them and often putting them on display for the benefit of the faithful.

When venerating a relic it is appropriate to show honor and respect to the saint by performing a simple exterior gesture. In general, the Church recommends an exterior gesture that fits the occasion and corresponds to a person's interior disposition. Someone venerating a saint's relic can kiss or touch the glass case that houses the relic, or simply stand near the relic in a prayerful attitude, raising one's heart and mind to God and invoking the intercession of the saint. Other acceptable gestures include signing oneself with the sign of the cross or kneeling in front of the relic in prayer. **However, a person should not genuflect before the relic in a way similar to genuflecting before the Blessed Sacrament. Christ alone is reserved for that type of adoration and worship.**

Venerating the relics of saints is a beautiful practice that brings us close to those who walked before us in the sign of faith. They "ran the race" and reached the end goal of Heaven. Seeing their relics and touching them can incite in us a greater urgency to strive for sanctity so that we can meet these holy men and women at the end of our time on earth.

How is veneration different from adoration?

When we show respect for parents, for clergy, for spouses, for the saints and angels, and especially for Mary, we honor the office that God has given to them with respect to us. Such veneration (in Latin "dulia") is relative, proportioned to the God-given role they play. Mary's role in history was the greatest, thus we show her the most veneration (in Latin "hyperdulia"). We cannot give to any human being, to any creature (such as an angel), an infinite or absolute veneration. It must always be "in so far as they have a relation to God and His natural and supernatural order for the universe."

We also show veneration to God, but with God it is absolute and unconditional (in Latin "latria"). He is the source of all good things, without which no creature can be a conduit to us of either natural or supernatural good (life, grace, the Gospel, etc.).

Such unlimited veneration is what most people call worship or adoration today. The majority of people, in the US especially, think of it in those terms. However, the word worship has had a broader meaning historically, including all forms of veneration. Thus, a respectful address in England of some officials is "Your Worship", in the marriage ceremony the man used to say, "with this ring I thee wed, with this body I thee worship," and many a man has told his girl that he adored her, without intending divine honor.

So some of it is just semantics, which is why the Church uses specific Latin terms, and the distinction between relative and **absolute honor**, the latter being **given only to God**.